

**The Mysteries
Of Life
And Death
By
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CHAPTER 1

DEATH

Beloved disciples: I shall speak to you of the problem of death. Death is our crown. After death, the soul enters the astral light. When the hour of death comes, the Angel of Death approaches the deathbed. There is a choir of Angels of Death. This choir is conducted by the planet Saturn. Each Angel of Death carries a book. In this book are the names of all the souls which must depart from the flesh. Nobody dies the day before. The Angel of Death only removes the soul from the body. The soul is linked to the body by a fine, heavenly cord of a silvery color. The Angel of Death breaks the cord so that the soul cannot re-enter the body. After death, souls see the sun just as they used to, the clouds, the stars as always, everything just as before. For a while, the souls of the dead do not believe that they have died. These souls see all the things of the world just as they did before; therefore they do not believe that they have died.

The souls of the dead live in astral light. Astral light is the light of all enchantments and magic spells. Astral light is related to all the air; we eat it, we breathe it, but we can see it only with the eyes of the soul. Souls see themselves wearing the same clothes which they were wearing in life. Little by little, the consciousness of those souls awakens and they begin to realize that they are no longer belong to this material world of flesh and bones.

CHAPTER 2

EVOLUTION OF THE DISEMBODIED SOUL

The souls of the dead have to cross the spheres I of the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. Each one of these planets is wrapped in an astral atmosphere.

Astral atmospheres penetrate and interpenetrate each other without blending. All these atmospheres are related to the air we breathe.

THE MOON: When the soul enters the lunar sphere, it feels strongly drawn toward the place where the body is buried, and it wants to act exactly as if it had flesh and bones.

These souls sit down to have meals in their homes and feel the same physical needs as before.

MERCURY: When the soul enters the atmosphere of Mercury, it sees that the atmosphere is becoming clearer for it and all things appear even more beautiful to it than before. Those souls which in life were never able to adapt to all the circumstances of existence then suffer unspeakably. Those souls full of pride and haughtiness suffer because they want everybody to respect them, as in the past, for their money and lineage.

But in the sphere of Mercury, souls are respected only for their saintliness and their wisdom. Souls which in life were humble, pious, and charitable feel happy in the sphere of Mercury.

VENUS: Later on, the soul enters the sphere of Venus. In this sphere, souls again become child-like, and enjoy things as children do, playing in nature's bosom.

In the sphere of Venus, we again become deeply religious and understand that all the religions of the world are pearls strung on the golden thread of divinity. In the sphere of Venus we again become mystical and find delight in nature's woods and mountains. We are happy.

Those souls which never had any kind of religion, materialistic souls, feel out of place there, like chickens in an unfamiliar barnyard. They suffer unspeakably. Those who were delirious and fanatical about religious matters feel immense remorse for their evil deeds because they understand the harm which they did to others. They suffer unspeakably.

Some time afterwards the soul enters the Solar atmosphere.

THE SUN: In this atmosphere, we understand the oneness of lives; we understand that the life which throbs within the heart is the same life that throbs within the very heart of each world that it remembers throughout space. In the sphere of the Sun we understand what Universal Brotherhood is, and we feel that we are a single great human family.

Those souls which were selfish experience deep remorse here in the Solar sphere, and great moral suffering. Those souls suffer the remorse for their evil deeds. In the Solar sphere, we see a brother in every face.

MARS: Later on, the soul enters the Martian sphere. In this sphere, we feel the longing to separate ourselves forever from the things of the material world. In this sphere we lead a life of mystical enchantment, and we feel the strong influence of Francis of Assisi, of Buddha. Here we feel that the life of each flower is our life. Then we long to withdraw from the material world forever.

JUPITER: Later, the soul enters the sphere of Jupiter. In this sphere, we understand that the religion we had on Earth was only a school which we had to go through. Here we give up that earthly religion, and then we enter cosmic conscience.

SATURN: In this life the soul becomes submerged much later in the sphere of Saturn and then floats delightedly among all the stars in space. It visits distant worlds and is submerged in an infinity full of in- describable music, of delightful orchestras which re- sound within the immense chorale of eternity, where only the true happiness of limitless space reigns.

CHAPTER 3

REINCARNATION AND KARMA

The soul within the bosom of I, infinity sees thousands of indescribable beings or angels, archangels, thrones, virtues, powers, etc., and then it understands that those divine beings were people who perfected themselves and who suffered greatly in the school of life.

The soul understands that life is a school, and it wishes to return to that school to perfect itself. When the soul wishes to return to that school of life to perfect itself, when the soul wants to return to the world, then the Angels of Destiny take that soul away to a new home. The Angels of Destiny unite with the soul or, we should say, connect the soul with the spermatozoon of the father's semen.

This spermatozoon chosen by the soul which is going to be born, fertilizes the womb.

The soul stays within the maternal womb for nine months, forming its new physical body.

The soul is not a prisoner, however, for it can enter and leave the maternal womb and its body at will. After nine months, the soul is born with a new child's body.

If in the previous reincarnation we did much evil, then in the following one it is our turn to suffer the consequences, and we are born with very bad luck.

Our business deals fail, misery pursues us, and we suffer immensely. If previously we had taken away another man's wife, then ours is now taken from us. If we were bad parents, if we did not know how to treat our children well, then it is our lot to be born into a place more bitter than bile. Our parents will make us suffer the same way that we made our children suffer in the previous reincarnation. He who sows thunderbolts has no choice but to reap storms. Let him who sows corn eat his corn. Each person reaps what he sows.

If God sends a soul that has done no good to be born in comfortable surroundings and souls who have done no evil to be born into misery, where would God's justice be?

A genius becomes a genius because in millions of lives he has struggled to achieve perfection. We are the result of our previous reincarnations. With the yard-stick with which you measure, you will be measured. There are 42 Karma Masters. Karma is the Law of Compensation. In each reincarnation we become more and more perfect. We have come into this world millions of times, and it is our lot to keep returning until we become perfect.

There is a system for remembering our past reincarnations: this system is the retrospective exercise. The disciple lies in his bed every night, and then practices retrospective exercises. The disciple begins by remembering everything that happened one hour before he went to bed, two hours before, every moment of the afternoon and the morning throughout the day. The disciple makes an effort to remember everything from .

CHAPTER 4

KARMA

In the inner worlds there is a temple where the 42 judges of Karma officiate. They are the forty-two jackals. They are as named because they cover their heads with a kind of religious mask shaped like the head of a wolf dog or jackal. These forty-two masters are the masters of the Law of Compensation: the Law of Karma. Everything evil that we do to others in past reincarnations, we must pay for in the following incarnation.

One pays Karma not only for the evil one does, but also for the good that one fails to do when able to do it. He who has the means with which to pay, pays and comes out well in his dealings. He, who does not have the means to pay, undoubtedly must pay with inevitable pain.

The Lords of Karma say: "Do good deeds so as to pay your debts. **"THE LION OF THE LAW IS COMBATTED WITH THE SCALES."** If the plate containing bad deeds weighs more, then we can put good deeds in the other plate. The saying goes: increase the weight of the plate containing good deeds to make it tip in your favor. This is how we can cancel old debts and avoid grief for ourselves. When an inferior law is transcended by a superior law, the superior law erases the inferior law.

Our disciples must learn to travel in the astral body to visit the temple of the Lords of Karma. The chief of this temple is **ANUBIS**.

The key to traveling in the astral body is very simple: the disciple should lie in his bed and try to go to sleep calmly. Then the disciple should get up from his bed while he is slumbering, and leave his room. If the disciple jumps slightly intending to stay afloat in the air, he will see with astonishment that he is delightfully floating in the air and that he can travel by astral body to any place on Earth. The disciple can go by astral body to the palace of the Lords of Karma. In this temple he can settle his affairs with the Lords of Karma. When we say affairs, we refer to our outstanding debts to cosmic justice. The Lords of the Law also grant credit, but all credit must be paid back by doing good works for the benefit of humanity. We must learn to go out in the astral body to settle our affairs personally with the Lords of Karma. When a man learns to manage his accounts, he can guide his life better.

CHAPTER 5

THE INTIMATE ONE

Saint Paul said: *"Remember that your bodies are the temple of the living God, and that I the Most High lives within you."* The Most High is our Divine Spirit, it is the Intimate One.

Thus, the Intimate One is the most divine thing that we have within ourselves. It is God among us. The Intimate one is beautiful, sublime, pure.

The Intimate One has two things: the soul and the body. The soul is in contact with the sympathetic nervous system. The Intimate One is in contact with the cerebrospinal system; that is, with the cerebrospinal column.

The soul suffers, enjoys itself, works, acquires experience, commits errors, is imperfect.

The soul is sinful. The soul lets itself be carried away by passions, and suffers for this.

Thus, if the soul wishes to become an angel again, it has no choice but to put a stop to its defects, to become pure again, to purify itself, to cleanse itself to achieve unity with the Intimate One.

When the soul merges with the Intimate One, that is, mingles with the Intimate One, when it again becomes one with Him, then it becomes an angel. The Intimate One is a flame. The soul is another flame.

When the two flames join, they form a single flame. This flame is an angel. And thus, angels are perfect people, repentant souls, people who repented their sins, their evil deeds, their fornications, their acts of adultery, their homicides, etc.

God is the Intimate One who is within us, the universal spirit of life. He is the divine fire which is in the rock, in the waters, in the air, everywhere in space. All infinity is animated by divine fire. God is a sea of burning fire. The burning fire is everywhere. Fire is God. Fire is Pentecost. It is God. The fire which Moses saw in the bush of Horeb is God. The Intimate One which we have within ourselves is a flame of divine fire: it is God within us. The Intimate One is the divine person. It is the heavenly person who is within us. When the soul mingles with the Intimate One, it becomes Him. Then we become angels. Angels are in nature, they are in the rivers, in the sea, in the clouds, in the volcanoes, everywhere.

CHAPTER 6

SEXUAL MAGIC

We left Eden through the gates of sex. Eden is sex itself.

We can enter Eden only through the gate through which we left it. This gate is sex. No one can enter Paradise through the wrong gate or gates. They do not exist in Paradise.

Paradise has no such gates. We must enter the same way we left. Eden is sex itself.

Sexual forces are everywhere; everything that exists in the world is the child of sex. We ourselves exist in the world because we had a father and a mother.

In Eden there are two Trees: The Tree of knowledge of good and evil and the Tree of life.

We left Eden for having eaten the forbidden fruit. We cannot enter Eden so long as we continue eating this fruit.

At the base of the spinal column there is a bone called the coccyx; in this bone there is an ethereal center called Mulhaddhara, and within this ethereal center there is an inlaid serpent of fire. This serpent is the fire of the Pentecost. The fire of the Holy Spirit.

This fire is terrible; it has tremendous power. This is the Igneous Serpent of our Magical Powers. In India this serpent is called the Kundalini.

The wise men of India awaken Kundalini with Sexual Magic. Sexual Magic is very easy: A man and a woman may sexually unite and they will be "one flesh". Both, however, men and women, must withdraw from the sexual act before and without spilling the seminal liquor. The seminal liquor must not be spilled within the womb; far from it, the seed must not be allowed to spill outside that organ. The man must withdraw from the woman, and the woman from the man, restraining the sexual impulse to avoid spilling the seminal liquor.

By restraining the sexual impulse, the semen is turned into very subtle energies which rise up to the brain through two delicate nerve cords. These cords are the two witnesses which we are told about in the Apocalypse. They are the two olives of the temple, the two candlesticks that stand before the throne of the God of Earth.

A Yogi makes his home without needing to break the sixth commandment of the Law of God: Thou Shalt not fornicate. During the act of sexual magic it is possible for a spermatozoon, which the lunar hierarchies use to fertilize the womb, to escape without there being any need to spill the semen.

God is the Intimate One, and his throne is the spinal column. Sexual forces are solar and lunar. When the solar and lunar atoms unite in the coccyx; then the igneous snake of our magical powers awakens. With this snake we can awaken all the powers of the wise men.

This serpent enters through the lower orifice of the spinal cord. The cord is hollow inside.

Along the spinal cord there is a canal through which the sacred fire of the Holy Spirit rises upward, little by little, until it reaches the brain.

When the igneous serpent reaches the brain, then the soul is united with the Intimate One and thus enters Eden.

The soul which unites with the Intimate One has power over earth, over water, over fire.

It can command winds and hurricanes. It can hear and see the things of the heavens, of the earth and the abyss and is able to know all divine things.

JESUS CHRIST said: *"The miracles which I have performed, you too can perform them, and more"* and so the only way to enter Paradise is through the gate through which we left it. That gate is sex. Nobody can enter Paradise through false gates.

Single people must transmute the seminal liquor with deep breathing, keeping the lungs full thirty seconds or more. This Swara exercise must be performed daily.

CHAPTER 7

THE SEVEN CHURCHES

The seven churches mentioned in the Apocalypse of Saint John are not on the Asian continent as is presumed by the ignorant. They are in the spinal column. The Apocalypse of Saint John is a book sealed with seven seals. The book is Man itself.

No one except the Lamb, the Intimate One which lies within us, can open this book and remove the Seven Seals.

The seven churches are seven nerve centers in the spinal column.

EPHESUS: The first church is the Church of Ephesus. It is located in the coccygeal cavity. Within it is the sacred serpent, the metal snake, the bronze serpent that healed the Israelites in the desert.

When this church is opened, we acquire power over volcanoes and earthquakes and over the creatures that live under the ground.

SMYRNA: When the serpent reaches the prostate, it awakens the second Church of Smyrna, and we acquire power over water and storms.

PERGAMUM: When the sacred serpent rises in the central channel of the spinal column to the level of the navel, the third church, the Church of Pergamum, is awakened. We then acquire power over lightning, fire, and erupting volcanoes. We can command volcanoes, and they obey us. We can command fire, and the universal fire obeys us.

THYATIRA: When the snake reaches the heart, the Church of Thyatira is awakened. This church gives us power over cyclones, over the breeze, and over hurricanes.

SARDIS: When the sacred snake reaches the level of the throat, we can hear the speech of the angels, the words of the souls of the dead, etc. This is the Church of Sardis.

PHILADELPHIA: When the sacred snake rises through the spinal column and reaches as high as the brow, then we can see things of the other world: astral light, the souls of the dead, archangels, seraphim, powers, virtues, thrones, etc. This is the Church of Philadelphia.

LAODICEA: When the snake reaches the upper part of the cranium, the Church of laodicea opens. This is the diamond eye. He who opens this eye knows all the things of heaven and earth. He becomes terrible. He sees everywhere; he is unaware of nothing.

After this, the soul unites with the Intimate One and becomes a master; prophet, wise man, enlightened being, possessor of power. He sees all, hears all, is ignorant of nothing.

Once the soul has united totally, absolutely with the Intimate One, then it becomes an angel. Angels are perfect people.

CHAPTER 8

ASTRAL VOYAGES

The soul is enshrouded in a fluid body called the astral body. The astral body is similar to the physical body. Within the astral body is the soul with its mind, with its will, with its conscience, with its feelings. Thus the astral body is marvelous; this is the soul's body.

When the flesh and bone body is asleep, the soul leaves the flesh and bone body and wanders everywhere. The soul voyages in its astral body.

When King Nebuchadnezzar lay sleeping in his bed, he thought about what he would be in the future; then he fell asleep. The King's soul then left the flesh-and-bone body, traveled on the astral plane, and saw a statue whose head was of gold; its breast and arms were of silver; its legs were of iron and its feet were partly iron and partly baked clay.

The King ordered all wise men, astrologers, Chaldean soothsayers to be called forth so that they could prophesy the dream of the statue for him and give their statement. No one was capable of telling the King about his dream, for he did not want to tell it to anyone.

On account of this the wise men went to their death. The prophet Daniel went to his house and prayed to the Lord Jehovah with his companions, and then went to bed and slept peacefully.

Daniel's soul then left his body, and saw in Astral King Nebuchadnezzar's famous statue.

The next day Daniel went before the King and prophesied the dream of the statue for him, and gave him his statement, that is the interpretation. The King was astounded, and honors were heaped upon Daniel.

And so dreams are astral experiences. Our disciples must call them astral experiences and not dreams. Our disciples must say last night I was at such and such a place; last night I was in astral body at such and such a place; I had an experience with so-and-so in such- and-such a temple, etc.

In astral body we masters subject disciples to many tests. In an astral plane and in astral bodies our disciples receive their initiations in the temples of the astral plane. The astral plane is known in the Bible by the name of "Mount." On the Mount, Jesus transfigured himself before his disciples. The Mount is Astral. During sleep our disciples are on the

Mount. It is in the interest of our disciples to study the Book of Daniel in the Bible. All of

Daniel's visions were on the Mount, on the astral plane, and not on the physical plane.

Our disciples, upon awakening from their material sleep, must not move, because with the body's movement the astral body is stirred, and recollections are lost. Upon awakening, disciples must make an effort to remember all those places where they were while their bodies were sleeping. They must make an effort to remember all their past experiences on the astral plane. Our disciples must not recount their experiences to anyone.

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